THE OATH OF CHRIST AND THE AGE OF ANTICHRIST: OR DANIELS DIVRNALL.

BIB

And I heard the man clothed in linnen, which was upon the waters of the river, when he held up his right hand, and his left hand to heaven, and sware by him that liveth for ever, that it should be for a time, times, and an halfe: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Dan. 12. 7.

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THe *oath* of Christ, and the *age* of Antichrist are two of the most serious and solemne secrets in the Bible, and containe those great mysteries that the very Angels inquire after, wee may in the words observe the oath taken, the answer given, and the end observed in both. The oath is repeated, *Rev.* 10.6. In this place he is said to be a *Man* that sweares, in the other an *Angell*. In this text he is clothed as a *Priest*, in the other that is omitted. In both he is said to *stand*, in the one upon a River, in the other upon the Sea, and to the Sea the earth is added, and all this to shew his greatnesse. He stands upon the moveable and boundlesse waters that sets them their bancks, and Angels to guard those bancks, and his providence is over all his workes, and they are all at his will, and in the greatest confusions of Jewes and Gentiles he is the God of order, and sweares that the greatest disorders of Antichrist shall serve for the illustration of his glory, and to confirme us in the truth of his word he lifts up his hands to heaven that made it, and sweares by no lesse then himselfe that Antichrist shall have

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his age and anger to do all the evill he can, and when he hath done it, he will curbe him and all ſuch inſtruments of the Devill to his owne will, and if it were not for ſuch an oath, and ſuch aſſurance of Gods truth, who would not doubt in the errours of Antichriſt, to believe there were no providence greater then the prudence of his impious policies, and miſchievous plots. His anſwer is to his Angels that asked him of the end of great wonders. There is perfection in the works of God, and the longer the world laſteth, the greater glory appeareth. The booke that is ſhut up by *Daniel*, containes that myſterie in Saint *Iohn*, that is revealed in the 7th. *Trumpet*, *Rev.* 10. 7. A myſterie declared to the Prophets, and to *Daniel* in ſpeciall, who ſeales it up in a booke, *Dan.* 12. 4. and then looking about him, as he ſtood by the River *Hiddekel Dan.* 10 5. Angels appeare to be with him, with whom he had ſo long conferred about the *Perſian*, *Grecian*, and *Roman Monarchy*, as may appeare after his mourning three full weeks, *v.* 2. with faſting, *v.* 3. and as long as hee faſted, ſo long the Angel Chriſt wraſtled for him, *v.* 13. and the victory is gotten with the end of his faſt, and this Angell comes to give him notice of the times that ſhould be, and whileſt they are in conference about them, in the cloſe come in other two, and one of them ſpeaks to *Daniels Palnom-Ham-dubber*, *Dan.* 8. 13. of the end, and that is anſwered by the times of Antichriſt; for as Chriſt hath wraſtled, and been reſiſted when *Daniel* prayed, ſo hee ſhall be reſiſted by Antichriſt, and as he hath granted his former enemies their times, ſo will he grant the longeſt time to this, but in the end he will breake him too, and appeare for his Church in the greateſt glory. The end obſerved both in the oath and anſwer, is the puniſhment of the *Iewes* for rejecting him, and the recompence of all that wiſely wait for him, when they wicked in their wickedneſſe ſhall be ſwallowed up with Antichriſt, at the ſecond comming of Chriſt in his owne perſon; for as he conſumes him by the *breath of his mouth*, ſo will he deſtroy him by the *brightneſſe of his comming*, 2 *Theſ.* 2. 8.

Daniels DIURNALL of the dayes of *Antiochus*, and the dayes of *Antichriſt*.

THe daies of *Antiochus* are 2300. naturall dayes, *Dan.* 8. 14. 26. and in the midſt of theſe daies he ſets up his *abomination* in the materiall Temple, *Dan.* 11. 31. and the wiſe *Iews* ſhal underſtand it, and do worthily; but thoſe that are wicked ſhall doe wickedly againſt their covenant, and ſhall not know themſelves corrupted by *Antiochus* his flatteries, *v.* 32. The wiſer ſort ſhall ſuffer of the worſe, and gaine others by their inſtructions, *v.* 33.

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They ſhall fall and find help, but no ſure friends, *v.* 34. yet God by perſecution will *purge* them, make them *white*, and *try* them for his owne, *v.*35. and ſo *Antiochus* ſhall end his *Diurnall* and *Antichriſt* begin his, *v.*36. who like *Antiochus*, ſhall for his time do what he liſt in pride, proſperity, and that becauſe of divine indignation to puniſh his own people for their exceeding great ingratitude in ſending them a *Saviour* which another people ſhould receive and abuſe. To receive him, they ſhould reject their Idols, and make an Idoll of him and his Saints, *v.* 37. 38, 39. and for this new Idolatry ſhould be puniſhed by the *Saracens* and the *Turks*, *v.* 40. which ſhould enter into the holy Land, *v.*41. and in vaine ſhould *Antichriſt* ſeek to expell them. The *Turks* ſhould alſo hold *Egypt*, *v.* 42. and it ſhould not eſcape out of their hands by all the forces that *Chriſtians* or *Pagans* could make againſt them. The *Turks* in the end by the tidings of the *Eaſt*, and from the *North* ſhould be troubled, *v.*44. and ſhould periſh in the glorious holy mountaine, *v.* 45. Then ſhould *Michael* ſtand up for *Daniels* people after their long captivity, *Dan.*12.1. And their ſhould be a glorious reſurrection, *v.*2.3. Theſe things muſt *Daniel* ſeale up in a book, *v.*4. In the mean time knowledge ſhall be increaſed by diſcourſe: and firſt it ſhall begin with the bleſſed Angels, *v.*5. and they ſhall goe to Chriſt to underſtand the times, *v.*6. And he reſolves them and us, when the bleſſed time ſhall be, *v.*7. before it immediatly muſt *Antichriſt* have his time times and part of time, which to be meant of him, was formerly ſhewed to *Daniel chap.*7. 25. The times of the two *Beaſts* there ſpoken of can be no other then that of *Iohn*, *Rev.*13.5. and if we compare them together, we ſhall ſoone ſatisfie our ſelves in the truth. *Daniel* ſpeaks of a ten horned Beaſt, *ch.*7.7. So does *Iohn*, *Rev.*13.1. *Daniel* expounds the ten hornes to be ten Kings, *ch.* 7.24. ſo does the Apoſtle, *Rev.*17.11. *Daniel* delivers with them a *little horne* not ſpringing out of any of the *ten* as *Antiochus* did out of one of the *four*, *Da.*8. 9. but with them to root them up or rule them at his pleaſure, and ſo does the Evangeliſt, *Rev.*13.11. only with this difference, that the one ſpeaks of a *little horne* with the *eyes* of a man, and a *mouth* ſpeaking great things, and the other of *two hornes like a Lamb, ſpeaking as a Dragon & exerciſing the power of the firſt Beaſt*, and ſo *Daniel* makes the *little horne* the maſter of the *ten*, *Dan* 7.24.25 he ſubdues all Kings that ever ruled *Rome* and in that ſeat of the Empire placeth himſelf to ſpeak great words againſt the moſt high, to wear out his Saints with his wars, to change the times & laws to ſerve his own luſts, and that for a *time* or yeere, and *times* or two yeeres, and the *part* of time, or half a yeer: So *Daniel* twice makes the computation and S. *Iohn* to put us out of doubt, computes it by *dayes*, *moneths* and *yeeres*. Once he uſeth the words of *Daniel*, *Rev.* 12.14. & *v.*6. ſhews how many dayes they

contain 1260. Propheticall daies or yeers, and who in them are wise witnesses of the truth, *Rev.* 11.3. who wicked Apostataes *v.*2. and persecuters of the godly, *Rev.* 13. 5.

The dayes of *Antichrist* are 1260. propheticall dayes and in the midst of them he makes most manifest his abomination and if we make our *Diurnall* of dayes from the abomination of *Antiochus* in the materiall *Temple*, to the abomination of *Antichrist* in the spirituall; *Daniel* will give us two *Diurnall*: First, of 1290 daies. Secondly, of 1335. daies, both have the same *Epocha* to begin at, but not the same end, and they differ thus: count from the abomination in the *Temple* of *Ierusalem* by *Antiochus* to the like abomination, by *Antichrist* in the *Church*, and by so many yeeres as are in the first number, we shall come to the age wherein *Antichrists* evill was most apparent by the grosseness of his errour, and if wee reckon by the second, we shall finde who were persecuted for the opposition of it, and made blessed by their waiting for martyrdome, before they would be any longer polluted with so great an evill and errour as was most manifest to all wise *Christians*, though to the wicked Papists it is not knowne, or ever will be, for they are accursed of God by the testimony of *Daniel*, In the *time, times and halfe of time*, Dan.12.7. *Many shall be purified and made white, and tryed: but the wicked shall doe wickedly, and none of the wicked shall understand, but the wise shall understand*, vers. 10. *Papists* and *Protestants* I have given you your right. Two characters of a *Papist*, *errour* from affected ignorance, and *evill deeds* to kill good men to merit Heaven, *Iohn* 16. 2. Of resolved *Papists* I have no hopes, of weake ones I crave their desires to be wise; and because *Daniel* makes them that are wise the instructers of others we shall not be hopelesse to gaine some that as yet are blinded by *Popery*, and I have fourteen *plagues* to urge them by and eighteen *generall councells*. The *Plagues* are divided into *Trumpets* and *Vialls*. The councells into *Imperiall* and lawfull, and into *Papall* and unlawfull and I will not exceed the length of a *Diurnall* in the expression of them all. The *Trumpets* begin as soone as *Antichrist* goes to worke by his flattery and falshood; for the ten hornes and the two begin and end in the same time. *Rev.*17.12. and 18.20. they both come and goe into the bottomelesse pit together. and the lake of fire and brimstone will be their last portion. They are strangely combined together, and the reader may remember this rule in the *Revelation*, that when the *Beast* and *false prophet* come together he must understand by the *Beast*, the *ten horned Beast*, or civill power set against Christ, and by the false Prophet the two horned *Beast*, or the Ecclesiasticall power, wronging the keyes to force the crownes of Kings to effect the cruelties of proud Prelates; for *Antichrist*

is rightly defined by Pope *Gregory*, to be the King of pride, or a prepared army of Priests to fight against the *Lambe* with his owne hornes, *lib. 4. ep. 25.* Sometimes the Reader shall meet with the *Beast* and his *Image*, and then I admonish him to conceive by the *Beast*, the two horned *Beast*, and by his Image the *Beast* with ten hornes. for he is no other but the very shadow to follow the Episcopall direction and to have his crownes at the command of the *Crosier* and his *Scepter* at the will of the *Sheep-hook*.

To begin the Trumpets we must marke the transition *Rev. 7. 1.* from the sixt seale to the seventh is the preface of a whole chapter consisting of the sealing of the *Tribes* or true church, excluding *Dan* and *Ephraim* from that catalogue for idolatry, not pagan, but of Gods people, for paganisme ends in the sixt seale. *And when he opened the 7th Seale, Revela. 8. 1 silence was in heaven*, the same Angell being at the *Altar* to receive prayers, that had bin at the *Foot* to seale with the Sacrament of Baptisme, for St *Paul* testifies of this that it so unites us to Christ, that we can be named by no other, nor pray nor profesie our selves Christians in any other name but this, *1 Cor. 1. 13.* Every seale hath some indication as a finger to point at it. The 4 first have the 4 Beasts as porters standing at the doore and calling the reader, *come and see*. The 5. is known by an *Altar* and the 6. by an *Earth quake*. The 7. is stored out by 7 *Trumpets*, as 7 alarums to awaken the *Romane* Empire for the persecution of the Saints, and they begin with the division of it, and Historians tell us of 3. First locall when *Constantine* departed from *Rome*. 2. Personall when *Theodosius* the first divided his Empire betweene his 2 soones. 3. Papall in the Popes coronation of *Charles* the great. The second will be to our purpose and plaine in History, for *Honorius* had the first of the Trumpets, and thus they proceed. *Alaricus* gives him the first alarum. and the plague falls grievously upon the *grasse* and *trees*, that is, the people and Princes of provinces. for so they are called as the taler Cedars, *Zech. 11. 2.* and war as it lickes up the one as the Beasts eate grasse. so it cuts downe the other as with the arme of one that hewes down wood. *An. 401. Alaricus* with his *Goths*, *Alanes* and *Hunnes* enters *Italie* and so besets *Honorius* that his Italians thinke their safetie is to remove and be gone *Stilicho* the Generall of *Honorius* Army, drives him backe againe into *Pannonia* and he is no sooner gone, but *Radagaisus* a *Scythian* leading an army of *Goths Sarmatians*, and *Germanes an. 404.* invades *Italie*, and at *Florence* by *Stilicho* is conquered and killed, *an. 406*, a more grievous invasion is made by *Vandals*, *Alanes*, *Marcomanes*, *Almanes*, *Burgundions Swedes*: *Herules*, *&c.* and an historian not minding this Trumpet speaking of these barbarous nations compares them to a northern storm, as our Apostle does, *Niceph. l. 2. c. 7.* and St *Jerome Ep. 3. 11* living in

thoſe times laments their miſerie. *Alaricus* ſeemes to give the 2d alarum, and *Stilicho* being dead creates *Attalus* a new Emperour, and *Honorius* is brought to that deſpaire that his thoughts were wholly to depart out of the Weſt into the Eaſt, but *Alaricus* repenting of what he had done, cauſeth *Attalus* to reſigne his right and reſtores *Honorius* again to his honour. The 3d Trumpet is farall to all the Emperors in the Weſt, and they breath out their laſt in *Auguſtus*, which is the letting of the Weſtern ſtar, or the going downe of *Heſperus* never to riſe againe. Notwithſtanding as yet *Rome* remained with ſome lights, which are all deſtroyed with the fourth Trumpet, and the City lett tributary to *Ravenna*. All this while is the Pope hatching of his abomination, and takes *Rome* as hee findes it, and builds it againe for himſelfe, and the great worke is given to *Hadrian* the firſt, and *Leo* the fourth, and it is conceived to be but a tenth part of what it was under the *Ceſars*, and remaines for ruine in due time, *Rev.* 11.13. As the Pope hath gotten the City ſo he continues the power and by his keys keepes in awe all thoſe wicked ones *Daniell* hath ſpoken of, and for his ſinne is puniſhed by the fifth and ſixth Trumpets, to the which Saint *Iohn* makes a tranſition, *Rev.* 8.13. and calls them *woes*, and in the ſecond intimates the cauſe, *Rev.* 9.20. a new Idolatry appropriate to *Antichriſt*, who by the *Saracens* and *Turkes*, is grievouſly vexed by his ill ſucceſſe in the holy warres; for though theſe Trumpets fell upon the *Eaſt* as the former had done upon the *Weſt*, yet an ocean of the blood of our *Weſterne* Armies was ſpilt in the place. As for the laſt Trumpet, it containes the time when *Michael* ſhall ſtand up for *Daniels* people.

And to make *Antichriſt* ſmart the more, ſeven Vialls ſtrike in with the *Trumpets* to conſummate the meaſure of Gods wrath, & are called the laſt, becauſe they are of a latter edition, though the *Trumpets* and they end together. The briefe narration whereof is this: The firſt *Viall* is the cauſe of a ſore, and a ſore is a ſolution of the whole, which now is divided by the ſeparation the wiſe make from the wicked, and it appeares in the *Waldenſes*. The ſecond is more then a ſore, for it falls upon the *Sea*, and baniſhed *Antichriſt* out of many kingdomes, and this begins with *Luther*. The third *Viall* is very bloody, for *Antichriſt* loſeth nothing, but to get it againe, he ſpares not the blood of his deareſt friends. The fourth *Viall* I judge, is now in being, and it is the *ſcorching fire*, that now rageth in the ſtreet of the great City, *Rev.* 11.8. and hath burn'd along to us, who end it for the *Weſt*, God ſend us a ſpeedy quenching of this fire, and then the *Vialls* will have the vaile of obſcurity removed, and the curtaine drawne to looke more clearely upon the next *Vialls*. Who knowes not the *ſeate of the Beaſt* to be *Rome*? *Euphrates dryed up* the reſtraint of the *Turke*? and the

the Viall upon the aire to be upon the *Divell*, the Prince thereof, and ſo an end with the Dragon, Beaſt, and falſe Prophet, and now I come to the counſells and *Campians* impudent and thraſonicall brag. *Concilia omnia generalia mea ſunt, primum, ultimum, media.* Ra. 4. As the Divell ſaid all is mine, ſo this divine all generall councells are mine, the firſt, the laſt, and all between them. A vaunt ſo vaine that it confutes it ſelfe in the very diviſion. τα ἀρχαῖα ἤθη κρατείτω *mores antiqui teneant*, ſo ſaid the Fathers in the firſt generall counſell, and for *Rome* to be ſet before *Alexandria* and *Antioch*, was more for good manners then any matter of faith. In the ſecond generall councell the fathers ſhew it was no matter of faith, but a favour they might as well have beſtowed upon *Conſtantinople* as upon *Rome*. They being now at *Conſtantinople* the Emperours ſeat, ſet the Patriarch of this City before *Alexandria* and *Antioch*, and good Lord how doth the church of *Rome* ſtorm at this, denying the very counſell, as if it had changed the *Nicene* faith, and Pope *Leo* is not aſhamed to ſay that the *Nicene* decree for a matter of order was immutable, and in the 4. generall counſell, the fathers are forced to ſtand it out with *Rome* that *Conſtantinople* ſhould have the ſecond place *Leo* his legates in this Counſell not without choller contradict, ſaying, *contradictio noſtra his geſtis inhareat*, *In Synodicis canonibus non habentur*, proud prelaticall Antichriſt, heare thine own condemnation in all the generall councells. The 4 firſt condemne thee for pride: the fift and ſixt for hereſie: the ſeventh and eighth for Idolatry, the ten laſt for tyranny. Idolatry was never decreed before the ſecond *Nicene*, and that by a wicked woman that put out the eyes of her own ſonne for calling his child by the name of his great grand-father, *Leo*, an ominous name to Images, which *Leo Iſaurus*, his ſonne, and ſonnes ſonne, her own husband hated, and in his life ſhe durſt not be ſeene to ſtand for her Idolls. Hee found ſome in her cloſſet for the which he abhorred her company, and put them to death he ſuſpected to intice his wife. Theſe 3 Emperors and two more were called *Iconomakiſts* and *Iconoclaſts*, and one held a councell before the ſecond *Nicene*, and decreed Images ſhould be called Idolls, and *Charles the great* at *Frankefort* held another counſell after the *Nicene*, and condemned their worſhip, and *Irene* might have ſeene Gods judgement from heaven in 17. dayes darkneſſe that mariners could not ſee great ſhips at the Sea til they ruſhed one upon another. And for his tyranny in his 10 counſels, read them all and ſee if they be not to make away men by bloody warres. *Antipapes, Waldenſes, Lutherans*, Emperours, Princes, Prelates, if they pleaſed not him went to the pot; neither muſt he forget the counſel of *Piſa* that depoſed *Gregory* & *Benedict*, the counſell of *Conſtance* unpope 3 Popes, and decreed that all Popes were ſubject to a generall counſell.

Alſo

Alſo the counſell of *Baſil* caſhiered *Eugenius* from his Popedome. I have done my *Diurnall* but not my duty to my Kingdom to admoniſh the wicked of their ignorance and errour, and the wiſe to worke all they can that Antichriſts times may be known and becauſe this two horned Beaſt doth all he can to allure the ten horned Beaſt to take his part, ſomething more may be ſaid for the good of Kings, that I leave to longer tractate.

The *VViſe* and the *VVicked*.

Many ſhall be purified, and made white, and tryed: but the wicked ſhall do wickedly, and none of the wicked ſhall underſtand, but the wiſe ſhall underſtand, Da. 12. 10.

THe benefit of perſecution is to be as phyſick to purge out of Gods Church the errours of Antichriſt: To be as Gods *Landreſſe* to waſh away the filth of his abominations, and make white the Saints. To bee as Gods *Examiner* to prove the wiſe and the wicked, the ſincere and upright in heart, from hypocrites and flattering friends. *many ſhall be purified, made white, and tryed.* All were leſſe or more defiled by the deceits of Antichriſt, and many in Gods mercie were free'd of his errours, and bleſſed be God we have ſeene the benefit of perſecution to this day.

The miſery of perſecutors is the ſecond thing of note in the times of Antichriſt. & perſecutors in theſe things are deſcribed as deteſtable and deſperate creatures. Firſt, they are wicked by denomination, and it is from the dominion of Popery. Secondly they are groſſely ignorant, that in 1260. yeeres have learned nothing but to blind themſelves in a moſt pernicious way, leading them headlong to eternall deſtruction. Thirdly, their ignorance leads them into all ſorts of errours and hereſies, opening the very *Cataracts* of a miſerable deluge to drowne them in perdition. Fourthly, to doe all manner of evill and thinke they do God good ſervice, when as fierce Beaſts they fall upon the faithfull. Laſtly, a greater curſe of God cannot bee upon them then to bee deſtinated as Reprobates to reject and contemne all ſaving knowledge, *they ſhall doe wickedly, they ſhall not underſtand.* The felicitie of the perſecuted is firſt to be wiſe, and ſo made of God by theſe times of Antichriſt. Secondly wiſe teachers of others, for the word ſignifies, *Erudientes*, inſtructors of others. Thirdly by the inſtruction of others they themſelves ſhall be made the better to underſtand. Fourthly, their underſtanding ſhall be of the times of Antichriſt. And now (deare brethren) in admiration of the times, and the zeale of many, and of ſome that want diſcretion let mee adviſe you to wiſdome with your zeale againſt Papiſts. I remember about the yeere 1120. the common vote was that Antichriſt was revealed, and yet *Bernard*, Saint him if you will, would not beleeve it, and ſo at this day the greater is their ſtrame, many are of opinion Antichriſt is yet to come, and that hath made many ſticke too cloſe to a proud prelacie, which is now ſo hated that the very calling of a Biſhop is cryed downe. I dare ſay nothing more, bee zealous for theſe times in the Reformation of them, but ſtudy to bee wiſe and rightly to underſtand them, and hee that gives this Wiſdome bleſſe you. *Amen.*

FINIS.

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